

If we had not become hardened against any excitement from surprise at preposterous folly and impudence during the present ecclesiastical contests, we might surely be astonished at finding men who claim to be honest and earnest in their convictions rushing through, with more than literal obedience, the divisive and wicked ordinances of the General Assembly, while at the same time they have the face to tell the people that these ordinances are unconstitutional in principle, and are intended to be merely "dead letters" upon the statute book in practice. Or to find men pouring out their tearful Jeremiads against division and distraction in our congregations, while persuading the people to "bite and devour one another" at home; waste the energies which should be applied to sustain the gospel among them; and divide and drive off in disgust the community immediately around them from the gospel—all for the sake of keeping up a miserable sham of communion between a feeble faction in the congregation, and a General Assembly afar off about which most of them know little and care less.

The men who are trying to seduce the nine-tenths of the Presbyterian people of the Border States into wearing the yoke of the General Assembly, by pretending that the nine-tenths who stand by their Synod are leaving the Presbyterian Church, and that the little faction of one-tenth who they have deceived and exiled is the Presbyterian Church in Kentucky, are guilty of a fraud upon the people, and guilty, we verily believe, of great sin against God and His Church. They are pretending under treacherous homilies against division, to keep the Church together under the General Assembly upon a platform which no one better than themselves can know is wholly treacherous and unsupported by facts. For it was the solemn declaration of the men who have enacted the orders, which these men know the Presbyterians of Kentucky cannot submit to, that they are to be living orders, not "dead letters," and these men by executing them, or rather executing sentences founded upon them, plainly evince their own hypocrisy in pronouncing them dead letters.

And besides—what is the harmony and peace to which these men are inviting Border Presbyterians, in perverting them—*not* by the devices of the Assembly, and to stand out from their Synod! Every intelligent man and woman must see that it is impossible to renew all the conflicts in the Assembly of which they have grown so weary. For every intelligent man and woman must see that the General Assembly will no more make a truce with the "dead letter" platform of Drs. Humphrey and Smith than with the Declaration and Testimony. And the most that they can accomplish by their devices must be to lead the people that trust them, a gang of helpless captives, to be surrendered with themselves to the ecclesiastical Jacobinism against which they now pretend to be in conflict.

We republish in another column today a remarkably significant article from the *Presbyter*, which we specially commend to the consideration of all who have been listening to the siren song of dead-letterism. Such will perceive that the men who have a right to speak for the majority of four-to-one in the Assembly justly regard this platform of Drs. Smith and Humphrey as even more insulting to the Assembly than the Declaration and Testimony itself. The latter proclaims the Assembly lawless and tyrannical; but Drs. Humphrey and Smith proclaim the Assembly *insincere* and *hypocritical*—which true men will regard as by far the more insulting charge. Nor have we a doubt, that to-day "the majority of four-to-one" entertain more respect for Messrs. Wilson and Robinson than for Drs. Humphrey and Smith & Co. They fear the one only as men fear a small but open and determined adversary in the field against them—they fear the other as a treacherous concealed within the fortress. They are filled with indignation at the bold and murderous blows of the one against the decrees of the Assembly; they are filled with great disgust and indignation at the assassin-like stabs of the other at the Assembly's authority. Men feel uncomfortable indeed under the consciousness that open murderers are running loose in the country, setting aside the law-suit; since its impudent calumny of Dr. Boardman, in rejecting his protest as "disrespectful" and, on the back of all, its calumnious charge of slander against so grave and solemn and terribly truthful a paper as the "Declaration and Testimony"—the General Assembly's judgments have become of very

small consequence to any true our goons man; and "the prevalent feeling" of a church led by such an Assembly being against a man is no uncertain indication that a better generation will love and reverence his memory. We confess to a sort of pleasure—whether the malicious pleasure of the natural man, or the proper pleasure of the Christian man in contemplating the proofs that his testimony is felt—yet a real pleasure in hearing such Baal priests and their devotees curse and revile us.

We trust the people will read and ponder this article of the *Presbyter*, by way of learning the value of the promises and assurances of the demagogues who with such pious air talk to them of the "old church," that passes "dead letter" orders in the name of Christ; and sends out executioners to enforce dead letter orders by their dissolution of Presbyteries and churches—unsealing pastores—seizing upon other people's property—locking church doors against pastores with nine-tenths of the congregation at their backs—and destroying congregations that they cannot seduce.

We think it hardly worth while to argue so plain a proposition as that having been forced by the Assembly's emissaries to stand off as Synods, the true method of peace in the Border States is to stand quietly with their Synods—to do their work diligently in giving the people the gospel. Let the General Assembly with its bear-garden strife take its course, till the Lord shall restore it to the spirit of a sound mind.

Retaliating by his unfortunate facility in saying harsh things.

The able and accomplished writer in the *Presbyter* who is reviewing the St. Louis Assembly over the signature "A Minority Man," has the following paragraph in his remarks upon the folly of the McLean resolution, referring specially to the impudent falsehood in the premise of it on which the resolution proceeds—viz: that under a resolution of the Assembly of 1865 the Presbytery of Louisville might have suspended one of the men sent as its commissioner. Whereas the resolution of 1865, though perhaps intended to reach a particular case, yet being itself founded upon the silliest lies that partizan malice ever devised thereby defeated its own end, it being notorious that the commissioner in question neither, in the terms of the Assembly's resolution, "died," nor was "banished," nor was "disloyal" beyond any one of the 1,800,000 voters against Mr. Lincoln. Says the writer:

With the political sentiments *imputed* to the commissioner referred to, the present writer has no sympathy. But "doth our law judge any man before it hear him, and know what he doth?" What license there is in the word of God for condemning any man unheard? or for observing a comodious silence when others in our presence condemn men unheard? We have had quite enough of this during the war. Character has been made a foot for ignorance, not "dead letters," and these men by executing them, or rather executing sentences founded upon them, plainly evince their own hypocrisy in pronouncing them dead letters.

And besides—what is the harmony and peace to which these men are inviting Border Presbyterians, in perverting them—*not* by the devices of the Assembly, and to stand out from their Synod! Every intelligent man and woman must see that it is impossible to renew all the conflicts in the Assembly of which they have grown so weary. For every intelligent man and woman must see that the General Assembly will no more make a truce with the "dead letter" platform of Drs. Humphrey and Smith than with the Declaration and Testimony. And the most that they can accomplish by their devices must be to lead the people that trust them, a gang of helpless captives, to be surrendered with themselves to the ecclesiastical Jacobinism against which they now pretend to be in conflict.

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small consequence to any true our goons man; and "the prevalent feeling" of a church led by such an Assembly being against a man is no uncertain indication that a better generation will love and reverence his memory. We confess to a sort of pleasure—whether the malicious pleasure of the natural man, or the proper pleasure of the Christian man in contemplating the proofs that his testimony is felt—yet a real pleasure in hearing such Baal priests and their devotees curse and revile us.

With this explanation of the matter we feel at liberty to complain of the intimation that our "harsh things" have been or are, by way of *retaliation* on the adversaries of Christian truth and freedom. It is unjust both to us and to the cause of truth thus to expound our conduct. And facts abundantly show that our utterances of harsh things have not been in the way of *retaliation*, but simply in testimony against faithlessness and bad conduct. We have said as harsh things of our neighbor Dr. Monfort, as of any other man in the Church; and yet on the principle of *retaliation*, merely, we should have said less. For, to his honor be it spoken, he has never like his editorial brethren descended to the meanness of inventing or circulating calumnies against us, but confined his warfare to open, out-spoken assault of Drs. Smith and Humphrey, and others, we still lamented and censured its course.

It would appear from this complaint, that the Kentucky Celestials proved as treacherous and false to their new allies as to their old friends and supporters. That after all Dr. Stanton was the injured man; and that they no more hesitated to employ the funds raised by him to subvert our Seminary, than to employ the funds of the Seminary against those who gave them. We begin to see now why the Kentucky School of Radicals has found so little favor. It is not because, as it boasts, it opposes both extremes, but because with singular faithlessness it has cheated both parties.

But a still more important thought on this subject is involved in the writer's question—"What license is there in the word of God for observing a comodious silence when others in our presence condemn men unheard?" If conservative men in the Church would ponder this question they might discover some fatal errors in their conduct since the defection in the Church began. It would perhaps suggest to them that there is neither license for silence nor for partial, deprecating assent to testimonies for the truth at such a time. The whole secret of the "feeling prevalent in certain portions of the Church against this minister" is that, at the beginning of the defection, he resolved that the voice of protest in the Church should not be blushed by buying over or whipping over all the journals of the Church; but out of his own crippled meanness up a channel of protest. This was the head and front of his offence. This led to all sort by fierce clamors to cast him

as "disloyal," as vituperative, to destroy his character as a witness when they could not silence his testimony. Unfortunately other friends of truth and conservatism—whether with or without license from the word of God, in their opinion—allowed this clamor to go unrebuked and even sought to "sop the Cerberus" and buy a temporary respite from assault by endorsing indirectly the clamor. Next came the Declaration and Testimony which shared the same fate at the hands of men who knew and felt that it was substantially a true testimony. Had it not been for the mistaken policy of the dilatory and timid conservative men, who sought quiet and ease at the expense of their more venturesome and harsh brethren, our judgment is the Church might have been saved in 1862 or 1864.

The Synod's Committee of Missions. It may be proper to remind all concerned that the Synod's Committee of Missions is now in active operation. Some \$2,500 has been raised for the Treasury, and a beginning has been made in providing boxes of clothing and other supplies for missionaries' families. The Executive Committee meets every Monday evening. Congregations needing aid should address Rev. Stuart Robinson, Corresponding Secretary, accompanying the request with the testimony of a Presbytery's committee of missions, or of three neighboring ministers, in favor of the minister for whose support the funds are to be appropriated.

When Missionaries desire supplies for their families it would be well to accompany the request with a description of the persons to be provided for and an enumeration of the things particularly needed. In this way much unnecessary expense and much waste may be avoided.

We feel entire confidence that our people will furnish means to the Treasury adequate to all reasonable demands upon it not only for the support of Missionaries within the bounds of the Synod, but largely also for the relief of ministers elsewhere whose faithfulness to Christ and His truth may have brought them into straightened circumstances. Let all such make their wants known.

We take the liberty of reminding our brethren in the interior of the importance of at once under the Synod's resolve to raise \$20,000. Let the promptness and success of the friends in Louisville inspire you to go and do likewise. Appeal at once to liberal and wealthy friends outside as well as inside for aid

in raising a large installment on your apportionment of the \$20,000; then trust to the usual collections for the remainder.

How the "Exotic" was planted and nurtured in Kentucky.

The *Presbyter* of Oct. 31st, has the following very remarkable paragraph, more than verifying every intimation we have made, that the establishment of the *Western Presbyterian*, first under Drs. Humphrey and Yerkes at Danville, and, after their miserable failure, shuffled off upon the *Shadow*, to be issued from Louisville, was really a foreign conspiracy to pervert our Church.

Kentucky Presbyterians will find here the solution of the puzzling fact, how this sheet could be scattered "as the fig-tree scattereth her untimely leaves," to every Post-office, begging for readers and failing to get them, even at so cheap a rate for the paper as paying the postage:

"When Dr. Stanton, on his way East, where he procured over six thousand dollars to be used in establishing the *Western Presbyterian*, called on us and asked our co-operation, we promised it and gave it, but when the new paper gave its columns to the work of opposition, and the Assemblies, and especially the *Orator*, in the Assembly of 1865, we protested, and urged that it take better ground, and as it persisted, even filling its columns, since the last assembly, with "the dead letter" doctrines of Drs. Smith and Humphrey, and others, we still lamented and censured its course."

It would appear from this complaint, that the Kentucky Celestials proved as treacherous and false to their new allies as to their old friends and supporters. That after all Dr. Stanton was the injured man; and that they no more hesitated to employ the funds raised by him to subvert our Seminary, than to employ the funds of the Seminary against those who gave them.

But a still more important thought on this subject is involved in the writer's question—"What license is there in the word of God for observing a comodious silence when others in our presence condemn men unheard?" If conservative men in the Church would ponder this question they might discover some fatal errors in their conduct since the defection in the Church began. It would perhaps suggest to them that there is neither license for silence nor for partial, deprecating assent to testimonies for the truth at such a time. The whole secret of the "feeling prevalent in certain portions of the Church against this minister" is that, at the beginning of the defection, he resolved that the voice of protest in the Church should not be blushed by buying over or whipping over all the journals of the Church; but out of his own crippled meanness up a channel of protest. This was the head and front of his offence. This led to all sort by fierce clamors to cast him

as "disloyal," as vituperative, to destroy his character as a witness when they could not silence his testimony. Unfortunately other friends of truth and conservatism—whether with or without license from the word of God, in their opinion—allowed this clamor to go unrebuked and even sought to "sop the Cerberus" and buy a temporary respite from assault by endorsing indirectly the clamor. Next came the Declaration and Testimony which shared the same fate at the hands of men who knew and felt that it was substantially a true testimony. Had it not been for the mistaken policy of the dilatory and timid conservative men, who sought quiet and ease at the expense of their more venturesome and harsh brethren, our judgment is the Church might have been saved in 1862 or 1864.

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in five. And we would pledge ourselves to give special attention to Chicago and the Northwest, and probably do as much in the way of expounding Presbyterianism to that region, as our enterprising contemporaries there, after all his outlay in hand-organs and sewing machines, noisy or noiseless, as a means of grace.

The enquiry occurs to us, as it will doubtless to multitudes of others—why did not these loyal anti-slavery Presbyterians, who so cautiously eschew *McCormickism*, cast in their lot with the "noble little band" of the Central Church, under the ministrations of so eminent a loyal, anti-slavery Presbyterian as Dr. Tustin, late chaplain of the Senate, and Dr. Gurley, late chaplain to the White House, may attain by long residence in that patriotic climate.

Our purpose was, however, simply to enter our protest against this whole style of speech over the communion table. Dr. Gurley may have thought favorably of Mr. Lincoln's acts as a public man, but it is surely no secret within the bounds of the Synod of Baltimore, that Dr. Gurley entertained no such opinion, either of Mr. Lincoln's *greatness* or *goodness*, as to justify him in holding him up in that character at the table of his dying Lord; and associating the death at the theatre with that of Calvary.

Alas, however, of what use such protests, even though they were Paul's own, against these tendencies to patriotic religionism in the Presbyterian Church. We suppose they must go on till the Lord truly revives his work, heals our backslidings and restores our apostasy!

The *Presbyter's* Claim to the Support of his Friends.

We find in the *Presbyter* of Oct. 31st an "Appeal for the *Presbyter*," in which the editor makes the following statement—both truthful and modest, in our judgment—of the grounds of his title to the liberal patronage of the men of that party in the Church:

In addition to the fact that ours is a good family paper we have special claims for aid. The *Presbyter* from the first, has been devoted to principles. It has ever been a paper of ideas which it has earnestly advocated. It has endeavored to create public opinion, and has not waited to follow it. Its banner was unfurled to the breeze when the majority against us was ten to one. It has adhered to its principles and friends, until those principles and friends are in a majority of "four to one." Ten years ago and more it battled against the Kansas crime. It was the first paper in the Church to discuss and oppose the system of slavery, in the face of reproofs and sneers, in Church and State. It proclaimed in advance the doctrines which were adopted by the Assembly of 1861. It has steadfastly defended the doctrines of subsequent Assemblies on loyalty and freedom. It urged in advance the principles and policy of every act of the Assembly for six years past. Right or wrong, it has persistently labored to bring the Church to its present status, and it is in full sympathy with the men of that party in the Church.

Second: The prejudice is strong against our church in Chicago, mainly because of the bad reputations, justly or unjustly, of the North and the South churches. There are noble, good, and thoroughly loyal men and women in both these churches; but before the war, and during the war, they got the reputation of being pro-slavery, secession, &c. &c. The North church is called "McCormick's." The South church stands on a lot Mr. McCormick may in fact be now upon, the people of Chicago not in political sympathy with him. And he is not one of the number of like-kind in both these churches. The result is a strong and inveterate prejudice with the masses against the churches he is supposed to represent. Consequently, loyal anti-slavery Presbyterians, in large numbers, who come to Chicago, go into New School and Congregational churches. And "outsiders" give both churches a wide berth.

This strikes us as one of the oddest misfortunes under which we have ever known Presbyterians to labor. And we cease to feel astonished at the curses and abuse we get in return for our twenty years' hard work for the *Presbyter*. In large part a voluntary service of love and affection—when we find what thanks Mr. McCormick gets for his generous consecration of untold thousands of dollars to the same cause in Chicago.

But what strikes us still more oddly in this complaint is that the astute mind of Dr. Brown should not have perceived and suggested to his Chicago brethren the ready and very certain remedy within their reach for this curse of McCormickism, which is proving so fatal to the church there. As our excellent and generous friend McCormick is still in the land of the living to act for himself in the matter, and would, we doubt not, readily relieve his brethren of such an evil—why do not these suffering Presbyterians of Chicago, give him back his hundred thousand dollars, so unmercifully invested in their Seminary? And all this to excite the passion for blood and suppress the yearnings of men of all sections for peace! Verily "that prayer was responded to in a most remarkable manner!" But chiefly in bringing the councils of these Aithropes to foolishness.

We doubt not Dr. Gurley was terribly shocked and appalled at the event he describes. When we recall the shock which the report gave ourselves, and the sad impressions of a great national calamity involved in this death which oppressed us for days thereafter, we can readily understand how inevitably horrible the scene must have been to those present in Washington. That Dr. Gurley could have had the calmness of mind to utter, under such circumstances, any other petitions than the natural cries of Christian anguish under the blows of God's chastising hand; that he could at such a moment indulge in the generalities of pious Gentilism about himself and Mr. Stanton and the whole

nation; that he could indulge in petitions for general patriotic sentiment for being "united in our devotion to the cause of our beloved, imperiled country," is to us still more remarkable than the non-response, which we have noted, to the prayer. But it is not for us, who have never exercised our office in Washington, to judge of the heights of patriotic exaltation, to which such men as Dr. Tustin, late chaplain of the Senate, and Dr. Gurley, late chaplain to the White House, may attain by long residence in that patriotic climate.

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Free Christian Commonwealth

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Advertisements exceeding one square, will be charged at a proper reduction on the above rates.

All communications touching the paper, whether business or otherwise—addressed to

A. DAVIDSON & CO., Publishers,

No. 95, Third Street, Louisville, Ky.

OBITUARIES extending over ten (10) lines will be charged at the rate of 10 cents per line—eight words to the line.

Mr. Joseph V. Morton, of Shelbyville, Ky., has kindly offered his services in behalf of the *Free Christian Commonwealth*, in Shelby Co. and he is hereby authorized to receipt for any money's paid to him for the paper. He will also receive the names of new subscribers and forward them to us. He will also receive orders for Dr. Robinson's new book, "Discourses of Redemption."

We hope our friends will not forget the fact—a fact which we are not allowed to forget—that printer's bills must be paid weekly. We would remind our subscribers that we are now publishing the 2d volume of the *Free Christian Commonwealth*, and hope they will remit the amount of subscription.

EDITORIAL CHANGE.—We see by the last number of the *Western Recorder*, published in this city, that Mr. J. L. Waller, Editor, and Rev. J. M. Weaver, associate editor, have both withdrawn from the paper, and Rev. R. M. Dudley has been appointed their successor. We welcome Mr. Dudley to a place in the corps editorial

Minutes of Synod.—The Minutes of the Synod of Kentucky will be published in a few days. It would probably be well for Pastors and Elders to state what number they may wish to have, and how they shall be forwarded. Address A. Davidson, Louisville, Ky.

The Assembly's Record.—Mr. Davidson has received a supply of the Assembly's Record, prepared by Rev. R. P. Farris, which he will send by mail prepaid on receipt of 55 cents.

Let the People Beware of Ecclesiastical Trickery.

After the Assembly's executioners had forced upon the churches of Kentucky the crisis so long dreaded—a separation between those who adhere to and those who refuse to accept the orders of the Assembly, the people had a right to expect that now at last the churches shall have resorted from the plottings and schemings of partisans to divide and disintegrate under the cry of peace! peace!

It seems however that the faction of "dead heads" and clerics representing nobody, which seceded from the Synod of Kentucky at Henderson, are growing desperate for want of churches and people to be represented by them; and are at the same old trick of "wait!" "wait!" "peace!" "peace!" even after the war has been openly proclaimed and churches and Presbyteries declared dissolved. As though internal dissensions in a congregation were trifles compared with differences with the General Assembly. A correspondent from the interior writes under date of November 3d: "The present plan of the Radicals is secretly to circulate through the congregations a paper for signature, representing that a party have gone off from the Assembly and caused division (!!) and trouble (!!). And the signers pledge themselves to abide in their present church relations at least until after the next Assembly." One can but smile at the incalculable impudence of these emissaries, yet probably there are Presbyteries in Kentucky just silly enough to be caught by this impudence, and go to breaking up their friendships at home to show their zeal for a far off General Assembly.

Varieties of Presbyterians in the U. S.—Are General Assemblies essential?

The *Presbyter* of last week contains a very concise and every way excellent account of the origin and varieties of Scottish Presbyterians in the United States. From this it appears that aside from the German Reformed, the Dutch Reformed and the Southern Presbyterian bodies there are some eight varieties of Presbyterians. That these embrace a ministry of over 5000 of which some 2500, less than one-half, are in connection with the Old and some 1700, less than one-third, are in connection with the New School Assemblies. The others are connected with various independent Synods—Presbyteries.

As all these bodies outside any General Assembly are recognized as genuine Presbyterians, what becomes of the dogma that the General Assembly is an essential element of Presbyterianism? That a General Assembly representing the whole body is essential to the completeness of the system nobody disputes. But is so essential that standing off from the General Assembly is schism, and is "leaving the Presbyterian Church" as our demagogues are, what are we to think of those various bodies that do not recognize the Assembly?

Singular mode of Ecclesiastical Notice. Another illustration of the dead-letter theory.

We find in the *Lexington Observer* and *Reporter*, of Oct. 31st, the following singular advertisement:

Religious Notice.—According to an order of the session of the 1st Presbyterian Church, held on Saturday, the 27th of October, 1866, the following notice was ordered to be published, viz: That a meeting of the church and congregation of the 1st Presbyterian Church, of Lexington, be held at said church on Thursday, the 8th day of November, 1866, at 11 o'clock, A. M., for the purpose of determining who is now the Pastor of the church, and of determining what action the church ought to take in view of the fact that two bodies of men, each claiming to be the West Lexington Presbytery, are now claiming jurisdiction and control over this church, and its property.

This notice to be given by publishing it from the steps of the 1st Presbyterian Church in this city, at 11 o'clock, A. M. on Sunday, October 28th, 1866, by Dr. Mathews, and by publishing it in the newspapers in Lexington, at least twice before the day of meeting. This unusual mode of giving notice of said meeting is adopted because the doors of the church have been and are now closed by the action of some of the members of the congregation of said church.

Done by order of the Session.

B. T. MULDOX, Clerk of Ses.

We give place to this advertisement by way of practical illustration of the results of the "Peace! Peace!" theory of our Dead Letter men. Here is a whole congregation with its Pastor, shut out of their place of worship, and driven to the steps of the Church, as we are privately informed, by a vulgar Scotchman—and Scotchmen are either the meanest and lowest or the noblest of God's creation—who by some accident or other got into the Board of Trustees of the First Church, Lexington.

Rev. Henry E. Thomas, of Frankfort, Ky., has received a call to the pastorate of the Presbyterian church at Olmey, Illinois. He has accepted the invitation, and expects to enter immediately upon the duties of the office.

The Rev. E. B. Justice.—We have this week had the pleasure of welcoming this brother from his distant field of labor in China. He has just reached this country, by the way of India, the Isthmus of Suez, and Great Britain. He expects soon to return to China—Southern Presbyterian.

On the 13th ult., the Rev. James P. Smith was ordained and installed pastor of the church of Big Lick, Roanoke county, Virginia, by the Presbytery of Montgomery.

Presbytery adjourned to meet at Somerville, Ala., on Friday before the first Sabbath in April next, at 11 o'clock, A. M.

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Free Christian Commonwealth

The Southern Presbyterian Review on the General Assembly and Louisville Presbytery.

Finally, as to their threat of withdrawing from the Church in case it could not be reformed, this is nothing new. To address that language to the Assembly it self might be deemed an act of defiance, and hence he censured as a contempt.

The Declaration and Testimony, however, was not addressed to the Assembly, but to the Church at large, just as the Act and Testimony of 1834. But the Presbytery of Chillicothe may not have threatened the Assembly with withdrawal, about twenty-five years ago, but actually abstained from sending commissioners to the Assembly for two or three years; and declared they could not do so, as long as slaveholders were allowed to commune in the Church. Of this conduct the Assembly took no notice. Moreover, what did Dr. Gurney do in this same Assembly at St. Louis, but to its face declare that if it did not exercise discipline on these recusant brethren, he would seek ecclesiastical cover elsewhere? This was deemed no offence to this Assembly, because Dr. Gurney had become a leader, and was simply correcting them a little. What did Mr. Gurney do in this same Assembly, but declare that he would not sit in an Assembly with a man who had called him vulgar and so the vulgar threat had its desired effect, and in order to retain so distinguished a leader in their counsels, the Assembly had to redress his private grievances by expelling a member.

How would it have sounded, in 1837, had Dr. Baxter arisen and offered a resolution to this effect: "That, whereas Dr. N. S. Beman, a commissioner from the Presbytery of Troy, is understood never to have adopted the Constitution of this Church; and whereas, it is probable that his Presbytery would have deposed him from the ministry, had they obeyed the injunctions of the Assembly of 1835 on the subject of trying men for their doctrinal errors: Therefore, Resolved, That until the Assembly shall have examined and decided on the conduct of said Presbytery, the said commissioner shall not be entitled to his seat." Would it not have startled the Assembly, and shocked its moral sense, at that day, before the Church had run wild with political excitement? It would have been said that no charges had ever been tabled against Dr. Beman. Neither have charges ever been tabled against Dr. Stuart Robinson, notwithstanding all the hue and cry which have been raised against him. It would have been said that no one could be pronounced guilty by a legislative act, until he was guilty by a judicial process; that innocence must be inferred until guilt had been satisfactorily established. This, again, is a principle recognized everywhere, except in the case of Dr. Stuart Robinson and the Declaration and Testimony men. It would have been said that the forcible and unconstitutional ejection of a commissioner from the Assembly had destroyed its integrity, and rendered the whole of its proceedings null, since it could no longer claim to consist of an equal delegation of ministers and elders from every Presbytery, and hence that it did not represent in one body all the particular churches of the denomination. And had such an outrage been perpetrated, it would have weighed in the balances against the Old School before the Supreme Court of Pennsylvania in Bank in 1839.

This latter point was, indeed, raised and argued with great force against the action of the St. Louis Assembly now under consideration, by Dr. Van Dyke, of Brooklyn, in his able protest. The answer to it, prepared by Dr. West, also of Brooklyn, and adopted by the Assembly, cannot be considered anything less than a complete acknowledgment of the validity of the objection. The reply is that Dr. Van Dyke's principle would vitiate every meeting of the Assembly, because some delegates fail to attend at every meeting. This may pass for good fencing, such weapons may answer to foil an adversary; but surely Dr. West and the Assembly must have known that this argument, if we may call it such, did not, in the slightest particular, touch the difficulty raised by Dr. Van Dyke. That silence gives consent is a law to all deliberative bodies; and voluntary absence is the most potent form of silent acquiescence. This is more especially the case with the law of organization, by which the members are bound, specifies the quorum to whose decisions they all agree to submit. But is there any analogy between the voluntary absence and silent acquiescence of Presbyteries or their commissioners, and the forcible ejection of lawfully delegated members? Is there ever a quorum present in any deliberative Assembly, when any man is forcibly ejected? Can it be called a General Assembly of the whole Church, when any Presbytery is denied representation? This is the Dr. Van Dyke's point, which Dr. West does not touch, does not even approach; thereby confessing his inability to meet it.

Indeed, one member, Mr. Galloway, we believe, defended the action taken against the Louisville commissioners, by charging that the Assembly of 1837 had ejected the commissioners from the "four Synods" from the house without giving them a hearing. He said the Assemblies of 1837 and 1838 had cut off Presbyteries and Synods in this manner. Mr. Galloway must get the history of his own church from the New School; for this is precisely what they have always charged on the Old School, but, which the Old School have always denied. The New School have charged that those Presbyteries and Synods were excommunicated; but the Old School have always, until Mr. Galloway became their champion, claimed that they were simply disowned. The Assembly of 1837 examined into their origin, the source whence they came; they repeated the Plan of Union of 1831, under which they were organized, declaring it unconstitutional, and that, hence, everything done under it was unconstitutional. Then, as to those Presbyteries and Synods which were excommunicated under it, never having been constitutionally organized, were no part of the Presbyterian Church; and so the Assembly of 1837 decided, and Judge Gibson pronounced it, given law in 1839. But no man, at that day, ever dreamed that any commissioner could be ejected from the Assembly, or any member excluded from the Church, after he once had obtained admittance by the constitutional door; or that a lawfully constituted Presbytery could be denied representation, on any ground. The Assembly decided that the Presbyteries of the dismissed Synods had never been lawfully constituted; but nobody has yet denied the legality of the organization of the Presbytery of Louisville. Hence, the case of the disowned Synods is not analogous to the case in hand, and forms no justification of the recent action of the Assembly.

Indeed, such a proceeding was never dreamed of in 1837. At that day it would have been denounced as an arbitrary assumption of tyrannical power by an irresponsible majority. And undoubtedly, all unprejudiced men outside of the Old School must so account their recent course toward the Louisville commission-

ers. Men must be tried and convicted before being condemned. And this was precisely the course Dr. R. J. Breckinridge aimed at. He does not often secure his objects by inaction; but comes up to the issues before him squarely, meeting them face to face. In this case, he endeavored to arraign the lower court on direct charges, condemn it on them, and execute sentence accordingly. This course would have challenged the respect of all men, whatever might have been the final result; for it would at least have shown a decent respect for the forms of justice.

But in an evil hour the Assembly fell under the lead of Dr. D. V. McLean, who understands nothing of the forms, and would seem to care but little for the ends of justice, and consequently brought on itself the invidious discredit of its tyrannical course towards the Louisville Presbytery.

The resolution having been adopted to exclude the Presbytery of Louisville, on the motion of the same extraordinary leader, Dr. D. V. McLean, it was "resolved" that a committee of seven be appointed, composed of four ministers and three elders, to examine into the facts connected with the alleged acts and proceedings of the Louisville Presbytery, and whether it is entitled to representation in this General Assembly; and to recommend what action, if any, this General Assembly should take with regard to the said Presbytery.

They first exclude the Presbytery of Louisville, and then appoint a Committee to inquire into its conduct, and report whether it ought to be excluded. First, they hang the man, and then endore whether he ought to hang him. This would scarcely be recognized on West-
ern Society. "Touch justice," under the unwritten code of Judge Lynch, is always, under that code, a formal trial is had, and a formal sentence pronounced, antecedent to execution. This Assembly, however, was filled with admiration of the Congress of the United States, and tried to justify every arbitrary proceeding by a reference to the rights and corresponding action of its two Houses. But did anybody ever hear of such proceedings in either House of Congress? We admit that in its past history, and especially in more recent proceedings, precedents of a most extraordinary nature may be found. But just here, the appeal to Congress fails. It sometimes has adopted very startling measures, and by most unaccountable votes has vacated seats filled by men whose views were antagonistic to those of the majority. But we believe there is no instance on record where they have vacated the seat first, and then inquired into the grounds of their action afterwards.

The leaders of the Assembly, however, did not agree among themselves as to the manner in which the Presbytery was to be before the Assembly. Whilesome contend, as we have seen, that it was under process, upon the appeal and complaint against the Synod of Kentucky, others contended that it was now under process because of these proceedings. But as neither of these views seemed satisfactory, Dr. Thomas attempted the rescue of his cause, and claimed that the Presbytery was before the Assembly under the power of review and control. We cannot take the time nor the room to examine all the points raised in this interminable discussion, but as to this claim of power, we simply refer our readers to the Chapter on Review and Control in the Book of Discipline, where they will see how widely the course of the Assembly differed from the course prescribed, if this was the kind of power which was aimed at.

The issue comes to the aid of the Assembly, in his article on the Presbytery in the July number of the *Princeton Review*, and, in the one important aspect of constitutional right, justifies all that was done. True, he thinks the punishment of the Declaration and Testimony men was excessive; but he says, "it is comparatively a small matter that a court should inflict an unduly severe penalty; or that the judge should be harsh and overbearing in his spirit and manner, provided he has the law on his side." This is new doctrine. We always supposed that the end of discipline was the maintenance of justice, not the assertion of power; and in our simplicity, we supposed that it was a matter of great importance for a Christian man to get his rights, far more so than for a church court to exert its power, even though it may have the law on its side. Two Presbyteries, we believe, petitioned the late Assembly either to remove Dr. Dodge from his chair, or make him keep quiet concerning the unwonted proceedings of the Assembly. Undoubtedly the Assembly had the power to remove him; but the law would have been on its side. We scarcely think Dr. Dodge or his friends would have thought it a small matter had the Assembly put forth such an exercise of its power. It would have been an act of unquestionable tyranny. And when Dr. Dodge teaches the Church that it is a small moment what the Assembly does, provided it has the law on its side, he is whetting a sword for his own neck. This is the first time that just such a thing has happened in history.

A Parable.

A certain tyrant sent for one of his subjects and said to him: "What is your employment?" He said: "I am a blacksmith." "Go home," said he, "and make me a chain of such a length." He went home; it occupied him several months, and he had no wages all the time he was making it. Then he brought it to the monarch, and he said: "Go and make it twice as long." He gave him nothing to do it with, but sent him away. Again he worked on, and made it twice as long. He brought it again, and the monarch said: "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said: "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you to-night, ye servants of the devil! Your master, the devil, is telling you to make a chain. Some have been fifty years welding the links of the chain; and he says: "Go and make it longer still." Next Sabbath morning you will open that shop of yours, and put another link on; next Sabbath you will be drunk, and put another link on, next Monday you will do a dishonest action; and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say: "More links on still!" And then at last, it will be: "Take him and bind him hand and foot, and cast him into a furnace of fire." For the wages of sin is death. There is a subject for your meditation. I do not think it will be sweet; but if God makes it profitable, it will do you good. You must have strong medicine sometimes, when the disease is bad. God apply it to your hearts. *Spurgeon.*

The tree is known by its fruit, and in spite of all his pretensions the unbeliever is known by his. The Bible compels each man to stand out in his true character. If infidelity has fruit, good and creditable to show, let us see it. What ignorance has it dispersed, what moral and intellectual blessings has it conveyed to any land or nation? What tears has it wiped from the widow's eyes and what orphans' tongues has it ever made sing for joy? Into what places has it entered with the gifts of peace and the offers of life? What hovels has it entered with the light of hope,

For the Free Christian Commonwealth.

Another effect of the Bible is to compel Men to stand where their characters put them.

Let no young man be gulled by the shallow for the deep, nor by the false for the true. The thing, which invests human nature with its noblest characteristics, is its capacity for religious knowledge, duties, and enjoyments. And without these, life at best is but a brilliant flash or a flying vapor.

The Bible is the infallible standard of right and wrong, of truth and error. It gives us the true testimony of man's fall and recovery. But young people do not possess the knowledge to detect, nor the power to sift the sophistries and deceptions of those who seek to draw away disciples after them. The Bible has its enemies and perverses. But men are against it because it is against them. But there is nothing new in the argument and nothing uncommon in the attempt. That the Bible must soon vanish before learning and knowledge is nothing more than the old tune played by new hands. It is the hackneyed notes of many centuries and seems to live merely to tantalize its votaries. If constant and never failing falsification could destroy its vitality, it would have gone down unheeded and unused long since. But after all this prattle and twaddle about science, literature, and knowledge; about light, progress, and the fool's paradise, the Bible lives more and more prominent in every age of the world.

But who are the great promoters and defenders of this science and knowledge which are to chase the Bible from the face of the globe? Who rear the educational banners that float over christendom? Who carry the light and plant the institutions of learning in every land? Who make it the business of their lives to see that the world is supplied with the instrumentalities of knowledge? Are they the friends or the enemies of the Bible? No one dreams for a moment that its enemies are likely to put themselves to any cost or trouble, and much less to a life-long effort for any such purpose. There is no dread of light by the friends of the Bible. They are the men who are scattering it everywhere abroad and it is upon them that its success depends. Who are the great philosophic and scientific lights in the world? They are, just as they have always been, taken in the mass, the receivers and defenders of the Bible; and no men, more than these, look with keen- or more consuming contempt upon the balderdash of driving the Bible out of the world by the light of knowledge. But time, with rude and cruel derision, tears away all the shallow pretensions of infidelity, and does with especial scorn lay bare its most preposterous pretense of being the light of the world. The Bible is, in its very nature, the great promoter of all knowledge, so much so, and so indubitably so, that its missionaries also become the missionaries of their founders. And it is a matter of solemn joy and triumph to see these institutions, great and powerful as they are, working out vast and beneficial results, under the very spirit they were designed to overthrow. We love to see the defeat and dishonor of infidelity, in a way so distinct and indisputable. The turning of the scale of the wicked upside down is most manifest in these instances.

From the Southern Presbyterian Review.

Buckle's History of Civilization.

It has been the lot of Christianity to encounter constant attacks, so that from the summit to the base, no stone has escaped assault. No scatopel ever stoned such a siege. Not the least dangerous of these attacks is that of Mr. Buckle, who with all his genius seems little aware of the tendencies of the skepticism he so much feeds, could it but become universal, and the restraints of faith all be relaxed. The being of God, the fact of revelation, the inspiration of the Scriptures, the truth of their records, have each in its turn been the subject of attack by the enemies of Christianity. Physics, metaphysics, history, geology, statistics, have been brought to bear against it. Mr. Buckle has marshalled all the forces of infidelity, reorganized them, reinforced them, skillfully disposed them for battle, surprising this point, taking that by storm, using all the acts of consummate generalship, with no formal declaration of war. This work is the culmination of the infidelity of the nineteenth century, its blossom and fruitage, its concentrated power, its aggressive and vigorous attack, proud, stately, confident of success, in which materialism, utilitarianism, worldly policy, statism, concentrate their energies under a skilful leader, and make war upon Christianitv, endeavoring to conciliate into neutrality all who occupy a doubtful position, and making common cause with infidelity, and making it their ally. It makes many a side attack, allows this doctrine, this statement of fact, that general principle out of the way, treatise absurd, what Christians regard as true, sweeping many out of their convictions. So bold and defiant, and at the same time collected and cool is he, that one hesitates out of mere courtesy to contradict, and apply the simple answer or obvious comment. His respectful references to Hume and Gibbon, his enthusiastic praise of Voltaire, his light and contemptuous references to the replies elicited by their reasoning, his praise of great skeptics as great thinkers, his master of course denial of many Christian opinions as exploded and conceded so to be by thinking men, inclining men to side with the infidel, and not accept the low position to which he assigns the faithful, whom he classes with the superstitious, the ignorant and bigoted. None of these authors excelled him in boldness, subtlety, vigor and intrepidity, and probably honesty of attack. He has the tone of one who has confuted Christianity and has addressed himself to others through all thinking men had settled that question long since. Many of his arguments seem to presuppose its falsity, as pretended revelation, well understood by men of superior penetration. Indeed, we have in Mr. Buckle, in the midst of the nineteenth century, a great Heathen philosopher, not occupying the position of one who has not heard of Christ, but of one who has witnessed his downfall, (so far as his pretensions were supernatural,) apparently unconscious of his large indebtedness to the Christian system in which he has lived, moved, and had his intellectual being. The whole God-appointed ministry of reconciliation is to him foolishness and a stumbling block. The positive scheme of redemption he ignores. He takes the initiative, and keeps Christianity constantly on the defensive, yet makes it appear rather as the aggressor, the oppressor of the human intellect and great law of progress. The argument *ad absurdum* is abundantly piled against the clergy, the natural and official allies of Christianity, while the reader is kept well pleased with himself and his now-found freedom. Mean-

while his style is fresh, vigorous, and he is presenting new views, and carrying the reader forward without conscious effort, albeit in his own current scattering skeptical opinions in his path, staggering, titanic convulsions, leaving men and making them prone of scepticism. No wonder that he is haled by his fellow-fans and Magnus Apollo.

His attack upon the originality of the gospel is the most unfair and disingenuous in his whole work, and is wholly unworthy of him. As well might the originality of the Paradise Lost be attacked, because here there is no idea or a figure could be shown which it might have borrowed, or of some perfect work of statuary, because of the resemblance of an occasional feature to the productions of another master. The wonderful novelty of the Bible, the variations from natural religion, not by contradiction, but by completion of it, can be rendered very striking. Take the topics of natural religion, then the topics of revealed, and you will find in the latter a wonderful fulness and individuality which the former entirely wants. In the margin by which revealed overlaps natural religion—observe this statement thoughtfully—will be found the territory from which all *heresy* springs. Revelation as far exceeds man's conception formed from nature, as the description in detail of a country by one who has travelled through it and lived in it, exceeds the conjectures of those who judge of it only by its products and manufactures. The whole scheme of revelation is indeed worthy of him whose name is called "Wonderful, Counsellor."

And what, according to Mr. Buckle, is the conclusion of the whole matter?

We have the conclusions of revelation. How do his conclusions compare with them?

What is the grand upshot of his system?

It is the grand upshot of his system.

It is